the bread that Paul broke was that of a common meal as the rest of the disciples did not join with Paul in the eating of it.

I join with Paul in saying, "Let every man be fully persuaded in his own mind." Rom. 14:5.—*D. E. C.*

BOOK NOTES

BACK ISSUES AVAILABLE

Listed below are the quarterly issues of *Restoration Review* that are still available. This journal was published as a quarterly for five years, 1959-63, and has since been issued as a monthly. There is a brief description of some of the subjects discussed in each issue. These are available at the rate of 3 for $1. There have been eight monthly issues, and all of these are available at ten cents each.

Vol. 1, *No.* 1, *Winter,* 1959 — Faith For the Space Age (Dr. Andrews of Johns Hopkins), Goals of Restoration (Ketcherside), Reformation and Restoration (Duncan), Toward Emotional Maturity (Garrett).

Vol 1, *No.* 3, *Summer,* 1959 — The Age of Alexander Campbell (Dr. Schlesinger of Harvard), Accountability and Its Implications (Garruth), Drifting and Dreaming (Ketcherside), The Christian and the Great Ideas (Richards), The Church of God's Choice (Garrett).

Vol. 2, *No.* 1, *Winter,* 1960 — The Unique Contribution of the Campbells to Christian Unity (Cochran), Heralds and Herdsmen (Ketcherside), What It Means To Be Free (Garrett), Probing into Prayers (Meyers).

Vol. 3, *No.* 3, *Summer,* 1961 — The Conversion of Roy Coghill, The Urgency of Unity, A Lesson from Billy Graham on the Difference Between Preaching and Teaching, A Burning Issue: Guardian Style (all by the editor).

Vol. 3, *No.* 4, *Fall,* 1961 — How About the Birchers? (Garrett), The Lord's Supper: How Often? (Meyers), A Rational Faith for Our Times (Dr. Bixler of Harvard), The Demonic Spirit of Ultra-Conservative Anti-Communism (Graham).

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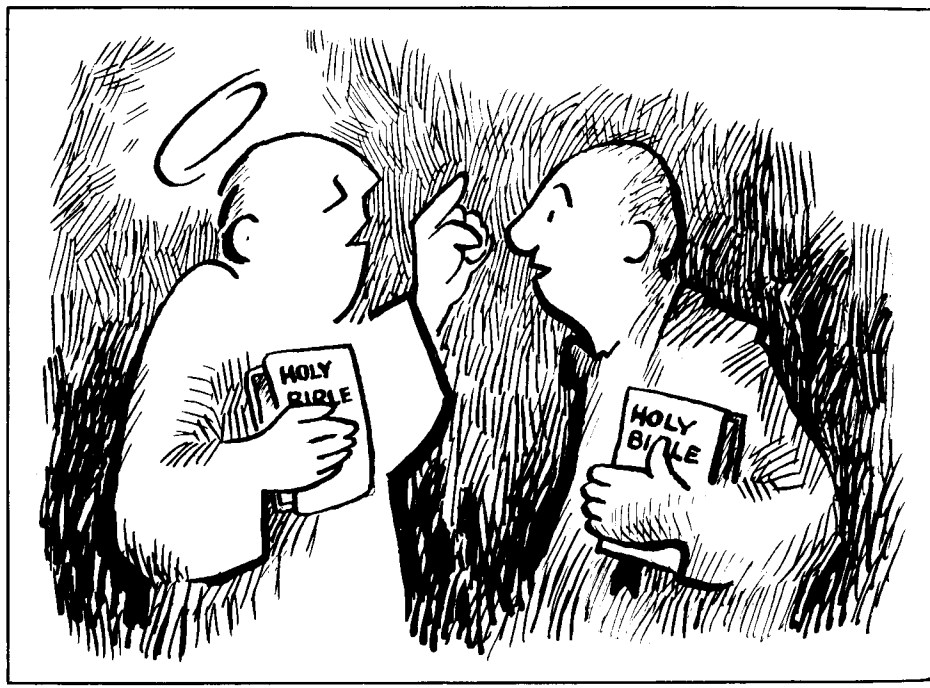


WHY WE ARE DIVIDED

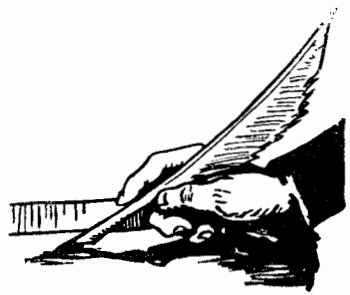
But you are self-deceived, by Satan led,
A cursed child, hell-bent,
Because you fail to understand
That what I say is what He meant!

(See poem on page 143)

Volume 6, No. 8 **October, 1964**

Editorial...

LEROY GARRETT, Editor



CHRISTIAN EDUCATION

This term is being used more and more in the Churches of Christ press, and perhaps elsewhere, in a manner that borders on confusion. This journal issues an invitation for a definition of the term. We shall be happy to run the definition in these columns. We recently sent a request to the president of a Church of Christ college, who often uses the term "Christian Education" in his writings, for an explanation of just what he means when he uses the term. We suggested that he give us his definition in the *Firm Foundation* since it is there that he so often uses the term, but we would be glad to pass it along to the readers of *Restoration Review.*

We wonder if by "Christian Education" is meant "Church of Christ Education" or some similar parochial concept. Was there any "Christian Education" before all these Christian schools and colleges came into existence? When the church is at work teaching and preaching the Word of God, is that "Christian Education"? When parents conduct studies for their children in the home, is that "Christian Education"? How about the teaching of the Word through the printed page, radio, TV, newspapers, telephone, radio, or by word of mouth? Is this "Christian Education"?

An instance of the use of this term is a recent issue of *Firm Foundation* in which a news item appears that tells of a meeting of eight presidents of Christian colleges. The group gathers annually "to discuss mutual concerns and to encourage each other in the great cause of Christian Education." All the presidents were from institutions that we would think of more precisely as Church of Christ schools.

Just what is meant by "the great cause of Christian education"? What would "Christian Education" mean when thought of in connection with the primitive ecclesia? Does it mean something else now? Were Peter and Paul engaged in "the great cause of Christian education"?

Let us think of a gathering of presidents from other colleges, even within the same disciple tradition—

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such as TCU, Bethany, Milligan, and ask if they too are in "the great cause of Christian education." Or take a school like Wheaton College, which is so strict in its Christian commitment that faculty and students alike refrain from smoking, movies, make-up, is it a Christian college? Or take the many schools around the world that have been started by dedicated missionaries, are we to say that only those who report to the *Firm Foundation* are involved in "the great cause of Christian education"?

Let our brethren tell us plainly, if they will be so kind, if they mean *Church of Christ* education when they say Christian Education. The implication is that only Church of Christ folk have *Christian* colleges and only Churches of Christ are engaged in "the great cause of Christian education."

It hardly makes sense to say that a course in sociology or English is "secular" in a state college and "Christian" in a Christian college even when taught by the same instructor. Cannot Christian teachers in state or independent schools be as much involved in "the great cause of Christian education" as those in church schools. Is a course of study *Christian* just because it is part of the curriculum of a church school?

All this illustrates once again the point that much of our confusion stems from semantics. Our thinking is cloudy because our terminology is confused. Sectarian institutions usually create a vocabulary of their own, and such is what we have done with such terms as *the truth, the church, the Lord's people,* and *Christian education.* When we become big enough in our thinking to realize that "the church" involves far more than what we call the Church of Christ, then we may see also that "Christian Education" will not die with us. It would be a truly unhappy situation if the only Christian education there is in the world would be limited to our own activities. We might even come to see that many others do a better job of educating men and women for work in the kingdom of God than we do ourselves.

VOICE OF PROPHECY

Perhaps you have heard the radio program known as *Voice of Prophecy,* a worldwide broadcast that is presented in several languages. It is Seventh-Day Adventist, and the featured speaker is H. M. S. Richards. When I was visiting in Palestine in the summer of 1963 I came upon Mr. Richards and his party at a most unlikely place, the caves of Qumran in the Judean desert near the Dead Sea. Afterwards we dined together at the YMCA in Jerusalem Jordan, and we have since been corresponding. He speaks of me as "my friend of the Caves," which admittedly has an ominous ring to it.

I found him to be a delightful person, gracious and gentle. So it was with all his party. There is an openness and transparency about Mr. Richards that more of us need. Though he appears to have a quiet assurance, he is not dogmatic or arbitrary. An instance of this is a pargaraph from his recent letter:

"I do not know that I can answer your questions satisfactorily, for there are a lot of them I have myself. I think one of the biggest victories, at least it is with me, is to be able to

face questions whether we can answer them or not. It is my firm belief that if there is a God, and if He is a good God, He will reveal Himself to man."

HOW ABOUT THE PASTOR?

The pastor system, a term that is in constant need of definition, has been an issue among disciples since the days of Alexander Campbell. It was Campbell's conviction that a restoration of the ancient order, which to him included a recovery of the priesthood of all believers, necessitated an end of the pastor system in the churches. It was this fight against the professional clergy that brought so much opposition to his labors. The result was that a mutual or reciprocal ministry evolved in the disciple churches. So characteristic was this that outsiders described our people as having "an unpaid clergy" and as opposing the support of preachers, which was not quite accurate. Since Campbell himself never received money for his labors, the support of preachers became a delicate issue.

Since Campbell's time the problem of the professional minister has emerged repeatedly, especially among those of us that take seriously the intention to restore the ancient order. It is not unlikely, therefore, that questions along this line would arise among the Independent Christian Churches, a large group within discipledom that does indeed take a very conservative view of restoration.

In *The Sentinel,* published by Central Christian College of the Bible, "a dear brother and faithful supporter" (as he is described by the president of the college) wrote as follows: "Having studied and given a great deal of thought to our present system of 'located minister' or 'pastor' or clergy and laity, I have reached the decision that it is completely foreign to the Bible. Please inform me about the roles you are preparing your students to occupy. Having seen the present system throughout my lifetime and seeing its failure to get the job done, it seems a change is in order."

If one takes the position that the church of today is to be after the likeness of the congregations of the New Testament, it is easy enough to understand anyone's confusion on this point. Here we are, a people that claims to have restored the New Testament ecclesia—indeed we insist that we and we alone are *the* New Testament church—and yet we have a professional office in the form of "the minister" that is clearly copied from modern churches rather than the New Testament.

The brother is right when he says "it is completely foreign to the Bible," and it is in order for him to ask for its exposure as an innovation. And we would think that there is no one better to ask than the president of an institution that trains professional preachers. This particular president, however, issues a disclaimer, insisting that his school is no clergy factory and that he too opposes the pastor system. He says also: "A restoration of elders as pastors and every Christian as a ministering priest is the crying need of the hour."

Here is an issue that must be kept fluid, for it may well be related to problems of even greater significance, such as the unity of all believers and the effectiveness of the church in our time. You will notice that the brother who wrote the letter speaks of failure of the pastor system to get the job done. Usually this is the very argument made in its behalf! "The elders can't do it, so somebody has to." It could well be that the pastor system is the very thing that cripples the church in its ministry.

The point cannot be developed here, but an illustration of this would be Alcoholics Anonymous, which practices a mutual ministry that *does* get the job done. What would happen to its highly effective work if it adopted a system after the order of the modern church's plan of ministry in which the congregation gathers periodically to be preached to by a professional clergyman? Anyone who knows of the AA program will readily concede that its effectiveness would be ruined. The AA's gather for mutual upbuilding; they minister to each other. It is my impression after seeing them at work that their ministry is more like that of the New Testament churches than is any of the modern denominations. The Bible churches certainly did not gather to be lectured to by some preacher who was hired for such a purpose.

This question should be under constant review by a people who are so bold as to tell the world that they have reproduced the New Testament church in our time. They are the New Testament church in name, doctrine, faith and practice; to walk into one of their churches is to see Christianity as it was in the beginning!

Well, this brother that has been brought up in this kind of thinking has concluded that the system is completely foreign to the Bible. Is he right? Do we really want the truth—or our own way of doing things? "And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do." (Heb. 4:13)

LIBERALITY AT ABILENE

Abilene Christian College claims to be an institution of *liberal* education, and we hope it may well be just that. If this means anything at all, it means that through the educative process one grows freely toward his potentiality. A liberal education is the cultivation of the heart and mind through the great disciplines of the arts and sciences.

One may justly wonder how serious ACC is about this when he reads such things as Prof. J. W. Roberts' letter to Richard Ramsey, editor of *The Exhorter,* which appeared in that organ recently. Brother Ramsey had applied for a McGarvey scholarship, and brother Roberts' letter was an explanation of why he was rejected. The main reason why Ramsey was not accepted is made clear: "While we have given some scholarships to men in teaching and Bible Chairs, the committee has asked me to write you that we do not feel that it is in the best interest of the program or in keeping with its purpose to grant a scholarship to a mature man who holds views contrary to the basic point of view which we are attempting to promote."

Ramsey is a premillennialist, Roberts observes, and a mature man who is not likely to change his position to the view held by the ACC committee. McGarvey scholarships have been tendered to other men of the premillennial persuasion, Roberts makes clear, but these were younger men "who might be open to further study." The

professor also makes mention of the openmindedness of the committee.

The ACC committee will excuse some of us who view both its claims for *openmindedness* and *open to further study* with tongue in cheek. It would be a good guess to say that most any premillennialist is likely to be as openminded on the millennial question as the profs at Abilene. It is next to ludicrous to think of a committee of ACC teachers being "open to further study" on any point of doctrine contrary to its own brand of Church of Christ orthodoxy. Whom is Prof. Roberts trying to kid unless it be himself, for he well knows that the premillennial issue, like instrumental music in worship or missionary societies, is a closed issue at ACC. That there might be serious intellectual dialogue on any such topics at ACC is positively out of the question.

But this is not the most serious sin in all this. In its attitude toward Richard Ramsey the committee behaved more like the unforgiving servant in Matt. 18, who knew how to *receive* without knowing how to *give,* than like the good Samaritan, who showed love to his neighbor without inquiring into his theological position.

I know something about how ACC profs have drawn richly upon the scholarships provided by "heathen" or "secular" graduate schools across the country, who did not stop to ask if the ACC men are immature enough that they might change their theological position. ACC graduates continue to benefit from this kind of philanthropy, and it is proper that they should. But when ACC has a little scholarship money to pass out, they behave not too unlike the wicked servant. You can have a scholarship if the chances are good that we can convert you to our way of thinking! Aren't they glad that Harvard or Chicago do not practice this kind of openmindedness!

If Harvard can be so good as to give graciously to those who are so different from herself, then surely ACC should be able to muster enough liberality to extend a modest scholarship to one of its own brothers in the faith, however different he may remain in his views of the millennium. If a college is to be a truly liberal institution it must first rise above littleness and parochialism. To draw the line on people who want an education because of their creed or color is both unchristian and un-American. In view of ACC's blessings from others, it is a lack of grace when she does both.

"I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?" (Matt. 18:33)

TOWARD UNITY

A new item of special interest comes from Erskine E. Scates, Jr. of Heights Christian Church in Albuquerque, who tells of reciprocal services being shared between the Christian Church and the Church of Christ. The Heights Church invited the Estancia Dr. Church of Christ for an evening service; the Church of Christ in turn invited the Christian Church over. Their ministers exchanged pulpits. At a later date the groups met with representatives of four different factions of discipledom to study the topic "Our Attitude Toward Honest Brethren with Whom We Disagree."

WHY WE ARE DIVIDED

You, my friend, have missed the point!
The truth is plain to see.
For as God's word cleaves marrow and joint
It separates you and me.

Let me say then to your face
So you can understand —
The gospel of God's saving grace
Contains for you a reprimand.

I have considered the subtleties,
I have deduced and inferred,
I have unraveled the mysteries,
I accept the intent of God's word.

I have studied the contexts —
Who's speaking, to whom, and why —
I have even considered the pretexts
Of men who pass truth by.

So I can say quite plainly
That you have rejected God's plan.
You read the scriptures vainly,
Trusting not God but man.

Rightly dividing the words of life,
A workman who feels no shame,
I will show you here in holy strife
That only you are to blame.

You are to blame for going beyond,
For adding to, subtracting from,
Not comprehending the context
    nor even the Greek construction,
Wresting the sacred word of God
    to your own soul's destruction.

You are to blame for not agreeing
That what I tell you is true.
You are to blame for not seeing
That my eyes can see for you.

I hear you say you are doing your best
To grasp what truth you can,
To serve God, you say, in little things,
To love your fellow-man.

But you are self-deceived, by Satan led,
A cursed child, hell-bent,
Because you fail to understand
That what I say is what He meant.

So when He stands to read the roll
You will be found untrue.
For as the word cleaves spirit and soul
It separates me from you.

W. REEL

JESUS AS A CLOWN

A trip I made to Princeton for a philosophy conference in early September, enabled me to slip away to the World's Fair for a day—just long enough to look at the exhibits on religion, which interested me most. I was especially eager to see the film *Parable,* issued by the Protestant Council, a film of considerable controversy.

A Church of Christ editor had castigated the film so strongly, along with a few other adverse comments I had heard, that I was prepared for the worst, even though I suspected that any sincere effort at all on the part of the Protestant Council could not be as bad as all that. Some of us have a way of representing that which we oppose in such terms that one is led to wonder how anyone could be so unreasonable and ridiculous as to believe such things. One is a plain numbskull to be a Roman Catholic or a Baptist in view of the way *we* often represent the beliefs of these people. Once we hear an intelligent representation of a divergent viewpoint, we still may not agree, but it will at least show us that one does not have to be an idiot to believe such things.

Speaking of the Church of Christ film at the Fair, *What Is Christianity,* the brother editor made reference to the *Parable* by way of comparison: "In contrast to the Protestant Council film, 'Parable', which presents Jesus as a circus clown whose good deeds are his undoing, (the Church of Christ film) is really something! To all conservative religionists the "Parable' is repugnant."

Now that I have seen the film I wonder if our good brother *saw* the film before he editorialized as he did regarding it, or if he was basing his remarks upon hearsay. If he saw it, I am at a loss to understand how he could brush it aside simply as depicting "Jesus as a circus clown." On the face of it, it appears irreverent for anyone to portray our Lord as a clown, and it would certainly seem blasphemous for a respectable Protestant organization to do so. Even though they profess the same Lord as ourselves, we are to understand that the Protestants have prepared a film for the whole world to see that blatantly portrays the Christ as nothing but a circus clown who gets himself into trouble by the capers he pulls!

The Church of Christ film, on the other hand, says just what the whole religious world needs to hear, our brother assures us, and it comes nearer presenting the real basis of Christian Unity than any other the editor has seen, and it "Is really an outstanding presentation of New Testament Christianity."

This is the old theme song I've heard all my life: we are the good guys, the others are the bad guys. We have all the answers, the others have none. We have the truth. Come and get it! When we make a film (or whatever we do) it is the very epitome of real Christianity. When the Protestants make a film, especially one that is presented in the same building as our own, it is repugnant—at least it is to "all conservative religionists."

That several leading news media have hailed the *Parable* as the most important film of the entire World's Fair—and there are many of them in many different fields—means nothing at all. It would mean something, of course, if they had said that about ours! Well, after all, they are not "conservative religionists"—a term I'd like for the editor to define, and I wonder how he knows that *all* such ones viewed the film with repugnance.

Yes, the film does parabolically present Jesus as a clown, and it presents the world as a circus. That changes it already, doesn't it? Paul says something about the apostles being "a spectacle to the world" and "fools for Christ's sake" (I Cor. 4), which gets close to the idea of clown. And to this crazy, mixed-up, circus-like world that our Lord gave Himself for, his role might well be viewed as a clown.

But it is to miss the point to see Jesus merely as a clown. The point is that he is *different,* different because his concern is for others rather than for himself. The clown's view of life is so contrary to the circus spirit that he is both misunderstood and rejected, and even hated and killed for his goodness by those with vested interest.

The clown is busy bearing the burdens of others, always to their dismay, for men just don't do things for others like that. In attracting people to his simple goodness, the clown becomes a threat to business interests. In one scene he substitutes for a Negro in a cage, permitting a furious white man to dump him into a tank of water, who in turn becomes even more furious that the clown would dare to take the black man's place. The man follows the clown to his place of execution and hurls the balls he had stuffed into his pockets at him as he hangs amidst laughing mockery.

Magus, the star of the circus, is the real point of the parable, I suppose. He is introduced as a cold, hard, proud man of great talent and intelligence. He conducted the circus' chief attrac-

tion, the marionette show under the big tent. Many children watched as Magus manipulated the puppets high in the air—real people they were, and Magus had them beating on each other for the pleasure of his audience. His face revealed both pride and arrogance at this power over others. You understand, of course, that this is a *parable,* so the symbolism runs high.

The clown appears as Magus is making mere puppets of men, and he begins to attract the children in the audience to his playful attentions to them. The children give forth happy and wholesome laughter to the clown, turning their attentions from Magus' marionette show. Magus views the scene with hate and jealousy, and with fear. His proud world is threatened by simple goodness, and he cannot bear it. Finally, the marionettes are lowered; they are momentarily relieved of their misery, but of course the act will have to be repeated again and again. Their bodies are bruised by the harnesses and ropes that have bound them. Magus watches with eyes of hate as the clown puts the harness on himself. He signals for the clown to be hoisted, and for a moment at least Magus even has the power of goodness in his own hands to manipulate as he will.

At this point the clown's other enemies catch up with him, and they finish him off as he hangs there helpless. There was the neurotic man with the baseballs, mad because the clown fouled up his game of throwing at the Negro. There was a man with a sword, who made his living ramming swords through a box with a girl inside; the girl preferred the life of the clown and followed after him when she found him willing to take her place in the box. Now the swordman pierces the clown for upsetting his life. There was a fellow who was all entangled in his sideshow tickets; he had no way to express his wrath at the clown except to throw strings of tickets at him. The clown had disturbed his sideshow simply by being different from other people. That poor ticket man, frustrated and enmeshed in a mess of tickets, trying to kill that which had tried to help him, fairly depicted in my mind so much of what I see in this crazy world.

Magus now has a dead clown as a marionette. He reeks of pride and hate as he pulls his strings this way, then that way. The clown moves at the whim of Magus. Evil is victorious for the moment. The clown is carried away by his simple followers, who have witnessed the tragic scene, including the Negro and the woman whom he had emancipated.

Now something happens to Magus. The clown's goodness he cannot forget. All his lustful power begins to lose its meaning. He hates himself for his evil. He changes. Maybe it is a new birth. The film ends with Magus sitting at his mirror, thinking about the clown. He studies himself in the mirror, and then reaches for the white cream so as to fashion himself into the likeness of the clown.

The film opened with a clown riding a mule and following a circus as it moved along its meandering way, clanging and banging as circuses always do. The film closes with a clown

riding a mule and following a circus along its meandering way, clanging and banging.

It was one of the most touching dramas that I have ever seen. It was a provoking parable, and all without one word being uttered—only the clown's cry of death. I was deeply moved by it all.

But if a respectable journal of the Church of Christ labels it as "repugnant" to every "conservative religionist", I thought I'd share the story with others, to test their reaction. I told it in detail, without interpretation, to Curtis Lydic, who helps edit this paper, and he thought it most creative and imaginative, the very approach to use at such a place as the World's Fair.

I told it the same way to my special class in high school philosophy, 28 highly intelligent seniors. They explored the symbolism and came up with ideas I had not thought of. Theirs was a serious and respectful analysis.

Then I told it to one of my philosophy classes at Texas Woman's University. When I came to the end, describing how Magus reaches for the cream that will make him like the clown, some of the girls began to weep.

—The Editor

INSTRUMENTAL MUSIC — UNITY

M. WATTERWORTH

When Moses in anger struck the rock instead of speaking to it as God told him to do, Israel got water, but he lost Palestine. When Nadab and Abihu offered strange fire, the displeasure of the Lord was immediately expressed against them (Lev. 10:1-2). When David substituted the new cart for God's way of transporting the ark of the covenant, the result was tragic (2 Sam. 6:7).

In the foregoing cases there was transgression against the specific instruction of God.

But when David selected two hundred and eighty-eight expert Levite musicians with psalteries and harps and cymbals for the service of the house of God, he was not in the least condemned for doing so. There was no specific instruction from God for this service. Music is not a religious institution, but is a fine art. To the elders of the church at Corinth it was optional (1 Cor. 14:26). The basic meaning in *psalm* is a mechanical musical instrument, and Paul is here directing the elders in the worship service. Whether there be this kind of music is thus a matter of choice, being left to human judgment. There are many illustrations of this in the Bible.

God gave Israel the essentials for life and worship through Moses, but the administration of the law was carried out by Jethro's organization (Exodus 18). The benevolent association of Acts 6 was created by the brethren to do a good work that needed to be done. Once again it is a case of the church deciding on the best way to proceed.

We Christians, who have opposed everything from the organ to the mis-

sionary society, have failed to discern between faith in the explicit word of God and human opinion, where we so often misinterpret and misunderstand. When we have a "Thus says the Lord" let us follow it faithfully, and let us avoid unlearned questions that cause strife. "For the servant of the Lord must not strive" (2 Tim. 2:24).

We are all one people before God, but we have belittled ourselves by our disputes and ugly separations. Our separate groups boast of being one million in size, or two million, or three million, when we should think of ourselves as one great brotherhood of six million souls.

We must rise above our childish contentions and see wider horizons. Cardinal Bea of the Roman Catholic Church had such a vision when he said: "All validly baptized people are Christians and therefore brothers and sisters in Jesus Christ." Here we have the key to the unity we seek.

Speaking for myself, I certainly do not insist on instrumental music in worship. I would gladly do without it if it would help our brethren to a wider Christian fellowship in the love of Christ. But I fear the problem is not so easily solved. Our main problem is like the one Luther and Zwingli had when they argued so much as to divide their forces. We too have divided so much through our quarrels that we have worked ourselves into an incredible hysteria of sectarianism. So our real need is to repent of this bitterness against each other.

God's lovely way of uniting Christians is given to us in Eph. 4:32. "Be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake has forgiven you."

Mr. M. Watterworth, 2005 Bronson Blvd., Kalamazoo, Mich., is author of a booklet entitled *Christian Unity With Ourselves*, which you may order from *Restoration Review* office at 25 cents each, and it is highly worth reading and passing along to others.—*The Editor*.

MUSIC IN WORSHIP: ANOTHER LOOK

VERNAL E. RICHARDSON

Many Christians in recent times are taking a second look at the attitudes toward music in worship which have been so carefully fostered during the past fifty years or so of the Restoration Movement. The following article contains some thoughts which may be of benefit to those who are seeking something of value in the confusion and disintegration which often surrounds this subject.

The typical position of members of the Church of Christ regarding instrumental accompaniment to singing in worship is properly criticized because of several important weaknesses. These include at least the following:

1. A frequently unscholarly or outright dishonest interpretation of the word "psallo" to mean unaccompanied singing. (The full meaning of the word is available even to children in the public schools, but respectable Greek scholars in the Church of Christ colleges are careful to avoid discussion of the term, retreating to the position

that "psallo" does not necessarily *exclude* the possibility of unaccompanied singing.)

2. Refusal upon the part of many ministers to study what the Bible says about music in worship and to attempt to formulate a logical position upon that basis. The attitudes demonstrated often amount to a claim to latter day revelation, something which most members of the Church of Christ would hesitate to claim. Two examples may be helpful here: First—a prominent and highly respected minister of the Church of Christ was asked why he did not preach a sermon upon this subject, tracing the development of music in worship according to the Bible in the same manner as the subject of marriage and divorce is often treated. His reply was "Such a sermon could not support the traditional teaching of the Church of Christ upon this subject." Second—a freshman music class in a prominent Church of Christ college was given an entrance examination in which they were asked to estimate the number of references to music (singing, etc.) which could be found in the Bible. Estimates ranged from none to just a few, with some rather indignant replies to the effect that such an unscriptural term could not be found in the Bible at all!

3. Selfish commercial exploitation of the ignorance prevalent in the Church of Christ because of lack of teaching in this area. (A prominent publishing house uses strong economic and social pressures to keep its own incredibly inferior hymnal in circulation, refusing to allow the use of a better hymnal which is published by a rival "Christian" publishing house. Such exploitation leads to the incongruous spectacle of congregations of wealthy, socially prominent people driving in expensive, air-conditioned cars to expensive, air-conditioned architectural monstrosities to sing "I've got a mansion just over the hilltop" (and they *do* have!) in worship to God.)

4. General misunderstanding of the spiritual value of music as worship. The "songleader" is often selected at random as a sort of political recognition and he is expected to serve as straight man for the questionable jokes of the preacher. Any musical talent or training is considered as a secondary matter, if at all. (Several times the song "The Great Physician" has been used as a sort of commercial after a medical doctor-elder had given a sermon. This principal carried to its logical conclusion could have congregations singing "I'm Pressing On" after a sermon by the local tailor, "Bringing in the Sheaves" to climax a message by the local salesman of farming equipment, and other interesting, but inappropriate, variations of the same idea.)

5. A more subtle, but equally damaging, connection between the guilt-feelings of many people concerning the natural bodily fuctions and the use of instrumental music. This is a matter for psychiatrists to discuss fully, but whether this association exists can be readily judged by a casual reading of the first few chapters of Curt Sachs' *History of Musical Instruments*. This matter may be more important as an indicator of the mental and emotional hygiene of members of the Church of Christ, but it is certainly important relative to expression of worship in music. (Relative examples: Is it mentally healthy for Christians to pray

in song for "more strivings within"? What is the psychological significance of the song—prayer "Purer *Yet* and Purer"? Is there any important difference between tapping toes to catchy, burlesque-like hymn tunes in the assembly and doing the same thing in a dance-hall, disregarding other factors in the surroundings?)

We are admitting in the above paragraphs to several important weaknesses. These could, and should, be overcome. But are there any redeeming strengths in the practices of the Church of Christ concerning worship in music? I believe there are.

A conservative interpretation of the Bible holds that there must be authority for everything done in worship, and, since there is no command, necessary inference, or approved example for instrumental music in worship, it is safest to leave out this activity. (We often quote the Old Testament in support of this view regarding instrumental music, at the same time completely disregarding this source in its direct teaching upon the subject of music. This is a particularly glaring inconsistency.) There is nothing basically wrong (and much that is right) about this conservative interpretation provided that we do not then use it as the basis of *our own* law upon the subject. (Extreme example: "Vocal music is the only music allowed in worship; therefore, it must be somehow better than instrumental music, and it would follow that professional choruses and singers must be supported by members of the Church of Christ but not symphony orchestra or instrumental soloists. For the same reason, an instrumentalist is not likely to be very influential in the Church of Christ colleges. This type of logic is all too prevalent in High Places at the present time, unfortunately.)

Without becoming involved deeply in the idea that Christians who use instrumental music in worship should be "dis-fellowshipped", we can say that congregational singing is a particularly appropriate avenue of worship (assuming that such singing meets at least minimum standards of quality) for several reasons:

1. It is "democratic." The congregation must work together, accepting the limitations of the people involved and producing something beautiful and acceptable to God. Is this not a symbol of Christian fellowship? (We defeat this purpose when a song-leader bellows into a microphone just as effectively as when an organist plays molto fortissimo in "accompaniment" of a hymn.)

2. The "words" and "meditation" are emphasized, as they should be. Many ideas may be expressed better in music without words than in music with words, but singing is usually a very appropriate pathway of communion with God. (This obviously has no direct relationship to music performed at concerts, etc.)

3. Singing of even fairly respectable hymns forms an invaluable basis for further musical training, both vocal and instrumental. (What music teacher would not like to have students who have learned phrasing, intonation, and genuine expression of emotional feeling, as well as basic musical form, counterpoint, and harmony? What school of music does not draw upon the rich resources of Christian hymnody as a basis of much of its teaching?)

4. While many Christians who base their beliefs upon aesthetic values may prefer to include instrumental accompaniment in their worship, no religious body known to the author objects to the idea of unaccompanied singing in worship upon religious grounds. We should be able to sing in worship without being sectarian or denominational at all! Isn't this the only sound basis of the whole Restoration Movement?

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A CHRIST-CENTERED EMPHASIS

TERENCE E. JOHNSON

The congregation belonging to God is composed of people who are centering their emphasis upon the Church's Lord, the Christ. The religion implied by the term "church" is Christianity; this religion is named for its founder, Christ. Christ is the Lord of the Church. St. Paul spoke of "the church of the Lord, which he purchased with his own blood" (Acts 20.28). The same author wrote, "Every tongue should confess Jesus Christ as Lord to the glory of God the Father" (Philippians 2.11). *The central emphasis of the Church must be the Christ.*

Its real message is Christ. The pulpits of the Church must reflect Christ: Christ must be preached, Christ must be seen in the lives of those who occupy the pulpits. This Lord must be seen in the lives of *all* who claim His name; lives must be viewed by the world that truly show the Son of God; we must walk "in His steps"; we must strive to maintain a "likeness to Him"; He is our supreme example.

If there are doubts in the minds of on-lookers concerning the central emphasis of a church, then that church is not reflecting the true light of Jesus Christ. If it appears that a "law" or "code" or "plan" is the centrality, if it seems that the Church is only preaching and maintaining a set of dogmas, a legalistic doctrine, if it appears that the Church exists only to demand adherence to its peculiar tradition—*then the "church" observed is not reflecting the Christ-centeredness of the New Testament!*

"If any man have not the Spirit of Christ, he is none of his" (Romans 8.9). The true Church—God's reborn possessions—is that great Company of believers who possess Christ's Spirit. The true Church is composed of those people who have responded to the love of God symbolized in the Cross of Christ: those whose wills have submitted to Christ's in a vivid response to the Christian Gospel. This demands initially that those becoming a part of this assembly commit themselves totally to Christ. An outstanding Christian has written:

> When we reduce it (Christianity) to a pat formula with more emphasis on a

few mechanical acts than the weighty soul-trying demands of our new-born hearts, then we somehow miss out on the issues of life entirely, for with all its problems there is a happiness and freedom in full commitment never experienced short of this kind of surrender. (from a personal letter)

Too much cannot be said in this 20th century in the direction of possessing "the Spirit of Christ." Read again Paul's sobering warning: "Any one who does not have the Spirit of Christ does not belong to him" (RSV). We might paraphrase this statement to involve an entire congregation: Any *church* that does not have the Spirit of Christ does not belong to Him.

If you observe an assembly of people who are really centering their emphasis on Christ, then that is Christ's congregation. Where people truly acknowledge "I believe that Jesus is the Christ, the Son of the Living God" with all of its meaningful implications, *there is His Church.* This basic creed of the Christian church, the foundation of the religion of Jesus Christ, must be observed. This faith in Christ must be seen: seen in submission to Jesus; seen in dedicated commitment to His principles; seen in righteous, Christ-like living; seen in vital, vibrant, living conviction!

Do we possess His Spirit? Are those qualities that characterized the life of the Christ observable in the life of the Church? "Let this mind be in you, which was also in Christ" (Philippians 2.5). An Angelican minister has written,

> . . . we can belong to . . . a Church without necessarily belonging to Christ . . . Church membership is no easy guarantee of salvation. The sad truth is that some of those whose names are inscribed in the baptismal register of the church have not been enrolled in what the Bible calls the Lamb's Book of Life.[1]

The real Church belongs to the Lord. It is His action that adds or takes from His assembly. A minister of the Church of Christ in Florida said in a sermon, "We did not create it (the church) or put ourselves into it, and we cannot put others out of it . . . If we could restore this primitive Christian assembly . . . we would experience a boundless surge of creativity in the spiritual realm."

God's church on earth must present a Christ-centered emphasis. We must agree with Mr. Campbell: "It is the image of Christ the Christian looks for and loves."[2]

1. John R. W. Scott, "The Holy Catholic Church." Atlanta: Episcopal Radio-TV Foundation (April 1, 1962).

2. *Millennial Harbinger,* VIII, 1937 page 412.

Terrence E. Johnson is Instructor in Music, David Lipscomb College, Nashville, Tennessee. *Gospel Advocate* has also recently published this splendid article.

Truth Seekers' FORUM

CURTIS H. LYDIC, Editor

WHAT'S IN A NAME?

In former days, as an orthodox Church of Christ (non-instrumental, Bible class, multiple container, pro-orphan home, located minister, kitchen and potluck dinner Church of Christ, that is) preacher, I had a favorite "canned" sermon entitled "What's In A Name?" It consisted of argument for the name "Church of Christ" as the *one* proper name for the true church, local or universal. Many reasons were given such as references to the church as Christ's bride, its belonging to him, etc.

When, later, I became aware of the fact that the church of apostolic times had been given no name at all, my parroted arguments began to look a little absurd. After much subsequent study and thought, I am now fully convinced that not only is such teaching unfounded, but it is also harmful.

What is in a name? I'm afraid that the use to which we have put the Lord's name involves more that is detrimental than that is helpful. In theory, the designation of the church as "of Christ" has a certain significance. But a sense of this meaning is not conveyed by the day to day use of the name. To see the name "Church of Christ" on a sign does not assure the traveling church member that he will be among his own kind if he enters there, for there is a variety of factions wearing the same name but having little to do with each other. A member of another denomination, seeing the name, does not apprehend the meaning intended, but sees it as a denominational label which excludes him, and he does not venture to enter there. It takes more than a name to impress upon a man the place of esteem held by the Christ in our hearts.

Besides the fact that the use of the name fails to make the intended impression, the name is misused. The insistence upon the name "Church of Christ" is supposed to be a mark of loyalty to Christ which is lacking in others. Those who set store by the name use it to distinguish themselves from other Christian groups. We would do well to study again the account of division in Corinth, revealed in Paul's first letter to those saints. In the church at Corinth (called "the church of God" in both letters) brothers were dividing themselves into factions and using names for purposes of distinction. Paul rebuked them all, saying, "It has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, 'I belong to Paul,' or 'I belong to Apollos,' or 'I belong to Cephas,' or 'I belong to Christ'." Why did Paul include those who said they belonged to Christ? Were they not the "faithful" brethren, and the rest

the "digressors"? But Paul rebuked them all for quarreling. In chapter three he speaks of their prevailing carnality. Those who said "I belong to Christ" were not expressing an untruth, but it is possible that they were in error, just the same. If they were using His name to distinguish themselves from their brethren, they were misusing that name. In a very real and important sense they were "taking His name in vain."

Most informed members of the "Church of Christ" today realize that the first-century church had no proper name, but they say that it is necessary now because of the plurality of denominations. What they do not realize is that to adopt a proper name for the purposes of distinction now both violates Paul's teaching in I Cor. 1 and compounds the problem of denominationalism by making another denomination. Then when we consider our named (denominated) group as an exclusive group, and when we to any extent equate true Christianity with membership in our group, we are guilty of the most offensive sort of sectarianism.

What does a name on a sign signify? It says to all, "This church is denominated." It says to the member of another group, "You do not belong here." Often, in contradiction to the theory preached from the pulpits, the sign would seem to refer to the building instead of to the saints; otherwise, why should a building located in the center of town have a sign saying "Central Church of Christ"? In what way are the members "central"? Or why should the building located in the Rocky Heights or Pinewood sections have signs which read "Rocky Heights Church of Christ" or "Pinewood Church of Christ"? In practice, if not in theory, we have accepted the use of the word "church" in reference to the building. We speak of meetings, singings, youth rallies, etc. as being held "at" the Central Church of Christ, etc.

Hence, much of what we say about the church's not being a building, sect, or denomination does not sound very convincing to anyone but ourselves. Would we not do better to abandon such petty, "carnal" (II Cor. 3:1-4), and hypocritical tactics? Would we not do better to put down this and other barriers to unity? We might actually live down some of the contempt we have earned and regain some of the power possessed by the apostolic church to overwhelm nations with the force of their testimony.

LETTERS

Editor:

To those who think that the Negro is greatly blessed by living in Christian America, may I suggest a test that might open your eyes to the real truth of the color problem—black up your face and hands and spend a day or a few days in some American city (Birmingham would do) and see how it feels to be black. You might try attending church among the brethren. A variation of this theme is to black up and attend church in your own congregation. If your preacher appeared in the pulpit in black face it might have such an emotional impact as to cause some people to see for the first time the problem that we are dealing with. To our colored brethren who would like to rise above this problem I suggest that there are great opportunities in the new nations of Africa. These countries are crying out for teachers, doctors, and engineers—in fact, all sorts of trained workers. You could help these nations so much if your services were put to use there.

—*San*

Editor:

By what authority do you dispense with the prophets and apostles and yet retain the pastors and evangelists? (Eph. 4:11)

The Search for Truth
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Editor:

I read with interest the Truth Seekers' Forum each month. Thus far it seems that there have been more questions than answers or comments. I will not be conceited enough to say that I have any answers, but I would like to make a few comments on reader A. A. D.'s question concerning Acts 20:7 which appeared in the March issue of Restoration Review.

In answer to the question, "For what sort of breaking of bread did the disciples assemble?", I will say that it is the bread of the Lord's Supper, and not that of a common meal. The Lord's Supper is to be eaten by Christians when assembled together as indicated by Paul in 1 Cor. 11:20.

I believe that the disciples regarded the observance of the Lord's Supper as being primarily intended for the first day of the week. If not, then why did Paul and those with him tarry in Troas seven days? Why did not the disciples partake of the Lord's Supper immediately upon Paul's arrival so that he could continue on his journey sooner?

I would in no wise say that the breaking of bread mentioned in verse 11 of Acts 20 was that of the Lord's Supper. The reason I say this is that this meal was eaten by Paul alone. Inasmuch as Paul was going to be traveling, this meal was for his physical nourishment.

Insofar as stating the specific hour in which the disciples ate the Lord's Supper, the scriptures do not. But by faith I believe that the disciples did what they gathered together to do. They ate the Lord's Supper in remembrance of Christ and this was done upon the first day of the week.

A part of the confusion upon this scripture (Acts 20:7) comes from the very poor and inaccurate rendering of the New English N.T. which says, " . . . on the Saturday night." I do not believe the Greek will allow this wording. The verse says the disciples gathered *upon* the *first* day. Not the seventh!

As concerning the way time was counted in those days, consider the following verses: Mark 16:1,2 " . . . the sabbath was past . . . very early in the morning . . . at the rising of the sun." John 20:1 "the first day of the week . . . when it was yet dark." John 20:19 "*the same day* at evening . . . " Luke 24:1 " . . . very early in the morning." Luke 24:13 " . . . *that same day.*" Luke 24:29 " . . . it is toward evening, and *the day is far spent.*"

From these verses I believe we can see that Luke, when recording the history of the church, was referring to the Roman method of keeping time. From sun-up to sun-up. Therefore, after midnight (of Acts 20:7) was still the first day of the week and